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THE

NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. 8.

AUGUST, 1885.

THE GENERAL-CONVENTION ADDRESS OF THE PRESIDENT.

BY the Divine mercy we have again assembled to confer with each other concerning the most important work committed to men; the dissemination of Divine truth which is the seed of a New Dispensation and the building up of the Lord's kingdom on the earth. We have come from our various fields of labor to bring our experience, our knowledge, our power, and our affection, to the common stock, giving our moiety to all, and receiving the combined love and light from all. We come to renew our strength, to gain new life and wisdom by conference and communion with one another. We have been subjected to various influences both good and evil, true and false, and they have had their effect upon us. They have in some degree brightened or obscured our thoughts, they have exalted or depressed our affections, they have drawn us nearer to the Lord and to each other, or they have turned us away from Him and weakened the bonds which bind us into one body. The loves of self and of the world are constantly operating to obscure our perceptions and understanding of Divine truth and drive us asunder.

For this reason it must be profitable for us to consider where we stand, what the functions of the New Church are, and how we are related to the Church universal and to the whole body of humanity. We all have our opinions upon this

subject. They may be more or less true; but the clearer, more comprehensive, and accurate our view, the greater will be our ability to devise wise and practical measures to perform our duty in the special fields of labor to which in the Divine Providence we are assigned. There are many ways in which the subject may be presented. I propose to consider it in the light of what our doctrines teach us about the form in which the heavens and the inhabitants of the earth are organized, and the place and functions of the Church in this organization.

The human is the highest and most excellent of all created forms. It is the most complicated and perfect organ of life, and the most excellent example of the fine relations of man to man, and of humanity to the Lord. The human form is created by influx of the forces of life from the Lord, to become the receptacle of that life and the finite embodiment of the Divine attributes. It was created in the image and after the likeness of God, and is capable of growing more and more fully into the form of its Divine original. This is true of man as an individual and as a society. The universe of being is in the human form both in general and in particular. This is so because the Lord is the perfect man, and all the creative forces which flow from Him contain in themselves potential tendencies to that form. The whole heaven appears before the Lord as one man. The heavens and the Church on the earths are one man; the universal Church on our earth is one man; and every body of the Church and every individual is a man in the process of being created. Every person in this infinitely complicated organism is specifically related more or less intimately to every other person and to the whole body. As in the material body every least part is organically connected with the whole, so every man and every woman is a thread, or fibre, or cell in the tissue of created being, and has a vital connection with the universal body. There is no isolation in the universe. Nothing unrelated can exist. We move with more or less freedom, and seem to be, in many respects at least, independent of others. But this is an appearance. We do not see the fine bonds that bind us to a common humanity. But they exist, and they are the channels

through which the Divine life comes to us, in constant currents, both immediately from the Divine Humanity, and mediately through heaven and the Church. It is a grand and fruitful truth. We are parts of one whole. We are connected more or less intimately with every human being in all worlds. We receive from all, we are a help or a hindrance to all. Humanity in its entirety is the body of which the Lord is the soul. But grand and overwhelming as the truth is, and lost as we seem to be in this universe of being, we still possess freedom and room for the exercise and indefinite enlargement of every faculty. Bound together as we are by indissoluble ties there is ample space between us and all others, and we find more difficulty in drawing near to each other and coming into intimate and harmonious relations than in division and separation.

While all beings derive their life, and all things their existence from the Lord, the Church universal in a more specific sense is His body; those who receive the least life from Him and in its lowest forms constituting the bones and the least sensitive and active parts, while those who receive His love and truth in the higher forms are the nobler and more vital organs; as the brains which are the organ of intelligence, and the lungs and heart, which are the organs of life. A Church which possesses the Word, understands its spiritual and Divine meanings, and is in the honest effort to make its truths the law and rule of life, is to the Church universal which exists among all people, as the heart and lungs to the material body. There is a perfect correspondence between them. From the functions of these two noble organs which must work together in unity to maintain a healthy and vigorous material body, we find a perfect exhibition, even to our senses and to our natural consciousness, of the office of a true and living Church. It is to this subject I invite your attention with the hope that it may help us to see more clearly what our use is, and how to perform it.

The heart is the central organ of physical life. It is its office to distribute the blood, which is the life of the body, to every part of its kingdom, carrying in its crimson currents

substances to feed every organ, repair its wastes, and cleanse it from its impurities. Its contractions and expansions are due to the influx of forces from the spiritual world. "The Grand Man has cardiac pulses and respirations, and the cardiac pulses of heaven, or the Grand Man, have correspondence with the heart and with its systolic and diastolic motions, and the respirations of heaven, or the Grand Man, have correspondence with the lungs and their respirations." These pulses, which are the throbbings of the Divine Love flowing into heaven and giving life to its inhabitants; and these inspirations, which are the breath of the Lord inspired into their understanding and giving them consciousness, are transmitted by the heavens to all creatures on the earth, and cause their pulses and respirations. If the flow of these Divine forces should be intermitted for a moment, every heart would cease to beat, the lungs would remain motionless, and all consciousness and life would cease. Every dilatation and contraction of the lungs, every heart-beat, is the effect of a cause originating in the Lord, giving breath and consciousness to the heavens, and by them transmitted to us. In this intimate and wonderful way are we connected with the heavens and the Lord. We feel the pulse of the Divine Love in our material bodies. He constantly breathes into our nostrils the breath of life. How near it brings Him to us to-day! How closely it connects us with the Grand Man! How inspiring the thought that our hearts are beating in unison with the pulses that throb throughout the universe of being!

Ascending from the material to the spiritual plane of life, and taking with us for our guide the universal laws of order and relation we find operating in our material bodies, we can discover the laws of order, relation, and life, according to which all spiritual action and progress is effected. We can see exhibited before our eyes, we can even feel in our own bodies, the play of those forces by which the kingdom of God is to be established upon the earth, and our own instrumentality in accomplishing the supreme object for which the Lord lives and works.

In the degree that our wills become the receptacles of the

Divine Love, and our affections are imbued with its life, we are the heart of the Church on the earth; in the degree that our understandings are filled with the spirit of Divine Truth which the Lord is in the constant effort to breathe into them, we are the lungs of the Church universal. According to the fulness, power and unity, with which these two vital organs, of which we claim to be a part, act, we shall give health, sustenance, power, growth, and blessedness to the whole body.

The blood of the Lord which we must drink, or we can have no life in us, is Divine Truth. But we must not think of truth merely as a sound of the voice or a written word. Words and sounds are the signs of truth. The Divine Truth is the essential substance, out of which the universe of being is created. The human mind is organized of it. It bears the same relation and renders the same service to man's spiritual organism, that natural blood does to his material body. It supplies the substances for its organization; it feeds it, preserves its existence, and supplies the means for its growth. It is not a passive, dead substance; it is alive; it is the form and power of love. It creates and moves to action. It is the form which the Divine Love assumes, and it tends by constant effort to reproduce the Divine form which is the human, in everything it touches. It is the business of the will, the spiritual heart, to send this blood through the whole body. To do this effectively it must be open to the influx of Divine forces through heaven from the Lord; it must be vivified by their life; it must beat in harmony with the heart of heaven and the Lord. The love of God is His love in the heart; the love of man is His love transmitted to men in affection, thought, and deed. We hold this vital connection with humanity. It is not the office of the heart to create the blood, but simply with steady pulse to transmit it to the whole body. So it is not the business of the will to create or originate the truth; but to send it in life-giving currents to every fibre and cell in the whole spiritual body. It is not the business of the heart to dictate to the various organs how the river of life, which flows from its threshhold, shall be received. It gives freely, bountifully,

and leaves it to others to decide what they will drink and appropriate.

Let us, then, regard these processes of natural life from their recipients. From this point of view we shall find a most beautiful and instructive lesson, and one which we all need to learn. Every organ takes those substances from the blood which it needs for its own sustenance and use. The bones select the materials that will make bones. The brain and nerves require finer substances of which to weave their delicate fabric, and they freely take what is freely given. The joints must be lubricated to work smoothly, and they select an oil which the blood constantly supplies for that purpose. The flesh, membranes, and tendons, choose and appropriate what will be useful to compose their wonderful webs. Every organ acts with unerring precision in selecting materials from the common supply.

The same process, according to the same law, goes on in the larger body of humanity. Each individual who constitutes a cell, or fibre, or some least part in this body, takes from the general current those substances that are homogeneous to its nature, which he can assimilate and use. In this grand organism there are men and women who compose the bones, others are the muscles, some are tendons, others are nerves and brains, heart and lungs. The Divine Truth contains in itself the elements of all forms and degrees of forms. This variety of form and function is essential to the unity and perfection of the body. A man all bone would be a skeleton; a man all muscle would be a mass of flesh destitute of the human form; a man all brain, or heart, or nerve, could perform no use, would not be capable of thought, or consciousness, or action. To form a complete spiritual man, there must be external as well as internal organs. There must be hands and feet as well as eyes and brain. It is not the province of the heart, or the lungs, or the brain, to determine how the other organs shall receive the blood. They must be left in freedom to choose for themselves. The same law holds in the spiritual body both in its least and largest forms. If we make ourselves the standard, we may conclude that every one should think as

we do, should have the same form, assimilate the same food, love the same use, and do the same things in the same way. But that is contrary to all the laws of the Divine order and all the methods of the Divine operation. We ought not, therefore, to expect this sameness in form or function. Sameness is not unity. We ought rather to rejoice that the societies which compose the general body and the individuals which compose the societies, do receive the Divine Truth in a variety of forms. The perfection of the whole body can be attained in no other way. Those who form the bones and tendons, and possess but little sensation, are as essential to the general body as those who constitute the heart and brain. The cuticle which covers the hand is as essential to its use as the nerves which give it sensation.

If this law of the Divine order were fully recognized, we should not find fault with others because they are natural-minded, because they are formal and precise; or, on the other hand, because they disregard forms and routine in work or worship. We should not think lightly of others because they do not speak in our tones, and think in our words, and act according to our rules. Are they performing some use in the Lord's body or are they preparing to perform it, is the important question. And we should rejoice that others can do useful work which we cannot do, and in a way impossible to us. We should esteem others for their special gifts and use, for those qualities which differentiate them from us, rather than for those in which they resemble us, provided, of course, that the varieties are harmonious and tend to the general good.

It is a most encouraging fact that every Divine truth sent out into the body of humanity, like every drop of blood which passes into the circulation of the material body, performs some use for every one whom it reaches. It has some effect upon labor, upon domestic, social, and civil life; upon science, and art, and mechanical invention, and every form of human activity. It reaches those who are out of the Church, the evil and the false. If there were no Church in the world, no kingdom of God, no heart and lungs, human beings would

perish. In one line of direction the Church is the medium of conjunction between man and the Source of life. Those who act as instruments in transmitting Divine truth to men are rendering service to the whole human race. If the truth is not received in the highest, it may be in the lowest, forms; if it is not changed into heavenly good by use, it may serve to restrain the wicked.

The first office of truth when it flows into the natural mind is to restrain its perverted activities, to cleanse it of its impurities, and by the gentle power of attraction to bend the bruised reeds of the natural organism towards the light and into Divine order. It must have the same effect upon the larger body. If men are not led to see the truth and acknowledge it they are restrained by it. If they are not brought into living conjunction with the Church they may be separated from it. Men who are spiritually dead are to the Church as the dead substances in the material body; and when the Divine truth flows into the Church it separates them, cleanses the body, and removes the obstruction they cause. The branches that do not bear fruit are taken away, and every one that receives in any degree the blood of life is cleansed by it and bears more fruit. Two processes are, therefore, constantly going on in the body of humanity: a purifying and an organizing process. The first effect of truth is always judgment and separation of the sheep from the goats, the living from the dead; and this is essential to all progress. We see it in the vegetable kingdom. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." When we put a Divine truth into circulation in the body of humanity, we do not know, we may never know, what evil it will prevent, what good it will do, or what forms it will assume. But we may know that it will perform some use, for the Lord has declared, "As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please,

and it shall prosper in the mission on which I sent it."—ISAIAH lv. 10, 11.

But the heart not only sends the blood to every part of the body, it receives it on its return, bereft of its vital qualities which have been expended in creating and sustaining the material organism and loaded with impurities which it has received in its course. If it were to be sent again and continually through the body in this state it would poison the whole system and cause certain death. To prevent this evil the Lord has provided that the blood should be sent into the lungs exposed to the atmosphere, discharge the dead substances with which it is loaded, and become vivified by new life. While it lies spread out in the vast ramifications of the lungs the Lord breathes into it the breath of life and renews its vitality. In this regenerated state, the heart opens to receive it from the lungs and sends it again on its mission of life throughout the whole animal kingdom, and the circle of life is completed.

The same process goes on with constant iteration in the individual mind and in every body of the Church. We are a part of this body; we have an organic and vital connection with it. The truths we teach by spoken or written words and imbue with the life of affection flow forth into the body of humanity; they enter the currents of thought and feeling, and if they are living truths as we know them to be, if "they are spirit and life" as the Lord declares His words to be, they have some effect, they carry life and the substance of which the spiritual organism, the will and understanding, is composed to every part. They communicate that life, they contribute substance to supply the wastes and enlarge the organism. As every drop of pure living blood offers its substance and life to every fibre and cell wherever it goes, so every truth we teach offers its substance and the life which it embodies to every mind that it reaches. Truth is a Divine force and it produces some effect, as all force must.

But its effects vary with the substance upon which it acts. It destroys as well as creates. It purifies as well as feeds and sustains. It receives as well as gives. "Sanctify them,"

prays our Lord, "through thy truth." As the material blood takes up the substances which have lost their vitality and conveys them away, so the Divine truth cleanses our spiritual organism of the evils which poison and the falses which pervert the order and harmony of its action. Its pure substance becomes turbid with these dregs of selfish and worldly evils, and inflamed with human passions. Every affection we exercise and every truth we transmit comes back to us. It completes the circle of life; but it returns changed by the action of every mind that has received and transmitted. The transmutation of force is a spiritual as well as a natural fact. As the Divine truth flows down through the heavens, it is changed in every one of them. It becomes thick darkness in the hells.

How this change is effected is evident when we reflect that its proceeding is not in a continuous stream like water through a pipe. It acts upon the various organic forms in the Grand Man, which respond to the action and transmit it in their own form, until harmony may be changed into discord, light into darkness, truth into error, and good into evil. The truths we teach come back to us as the blood returns to the heart, dark and turbid with impurities.

What shall we do with them? Send them in their corrupted state back into the circulation? That would be death. That has been the cause of the decline and death of every preceding dispensation. We must send it into the understanding which is the lungs of the spirit, where it can be cleansed of its impurities by the spirit of truth which the Lord breathes upon it, and imbues it with new vitality. We do this when we subject every opinion to the Divine truth revealed in the Word and in true doctrine derived from it by applying it to some form of use. The atmosphere by which the purification of the blood is effected corresponds to use. It is the sphere and means of all natural creation and growth. So the sphere, the spirit of use, which is the truth as light, in its process of application to the purposes of the will in the spiritual plane of being, is the means by which all spiritual creation, growth, and purification are carried into effect. All creation is effected "from use, in use, and for use." A truth

does not become ours by seeing it, or thinking about it, or teaching it. It is merely an image in the eye which reveals its existence. Its form must be changed by imbuing it with the life of affection; it must be changed into the atmosphere and penetrate and pervade the understanding, before we can gain any distinct consciousness of the qualities of the Divine truth. A truth never becomes ours until it is organized in our spiritual bodies, and this organization can only be effected by using it. When a truth is brought into this vital connection with us, we get a consciousness of its nature. It gives consciousness to our whole being.

This principle applies to man in every form, the largest as well as the smallest. It applies to all our theories and doctrines concerning order, and methods of work, concerning the organization of the Church, and the relations of its various parts to each other. Universal principles which are the laws of the Divine order remain immutably the same; but their application to use is ever changing with the changing conditions of human society. Government in the spiritual world varies according to the state of the inhabitants. In the hells it is administered by external forces; it is restraint by compulsion; in the heavens it is effected by love in its various degrees; by the love of obedience, by the love of truth, by the love of the Lord. Its inhabitants are led by affection, not driven by fear. The governors do not command, they teach; they serve instead of claiming service. The law of use and the love of use prevail; and in the life of use the inhabitants gain their consciousness of the beauty, order, and blessedness of the Divine truth.

These principles apply to us with peculiar force as a general body of the Church. So far as we have become the recipients of the truths of the New Age, and the embodiments of the new life imparted by the love of them, we are the heart and lungs of the new and more glorious body of the Church. In saying this we claim no exclusive position in the New Man. Every man and woman who receives the love of the Lord flowing from His Divine Humanity in the will, and the truth of which He is the fountain in the understanding, and is in

the effort to circulate them through the body of humanity, belongs to these vital organs. But we openly profess these truths and show by our presence here that we desire to render the service to humanity which these noble organs render to the material body. Reasoning from the functions of these organs, what does our position require of us?

1. That we cleanse our own hearts from the loves of self and the world, that the Divine love may flow into them unobstructed and unperverted. It demands that we make special and persistent effort to overcome prejudice, to remove from our own minds every obstruction that hinders our approach to each other, and our union in the great work committed to our hands, that every heart may beat in harmony with every other and with the pulsations of the Grand Man, and receive life and power from all. We ought to be invigorrated by this contact of mind with mind, and we shall be if we open our hearts to each other. We shall give and receive strength, and return to our homes with larger hearts beating with a purer and more vigorous life.

2. To secure this good so greatly needed and devoutly to be desired, we must send our opinions, our conceptions, and views of the truths we have learned into the common understanding where they can be exposed to the common mental atmosphere, and we must do it for the purpose of having them purified and vivified with new life. Like the globules of blood in the material body we have been circulating through the larger body; we hope we have carried sustenance, and power, and life to those with whom we have come in contact in our course. We have also been affected by them. Our thoughts have been colored by them; our opinions and principles have been modified by those with whom we have associated; we have been confirmed in our peculiar personal views of Divine truth; we have been biassed by our natural affections. We return to our annual assembly as the blood to the heart, with opinions and feelings that need the correction, modification, and enlargement which can be obtained in some degree by exposure to the vivifying power of the Divine truth as it reaches us through the common understanding. Truth is

infinite; our conception of it must necessarily be finite and partial. It must take on the form of our own minds, and we are in constant danger of forgetting that our view must be partial and special to us, and of claiming that it is the only view and the whole of it. We should commit our view, our thought, to the common thought, for the purpose of seeing it in the light of other minds; that it may be corrected, enlarged, and made more serviceable for the common good; that it may come back to us as the venous blood comes back to the heart from the lungs, purified of its effete substances, vivified with new life, and endowed with the power of imparting to the affections and the whole mind a new, a truer, and a more vivid consciousness of our relations to the Lord, to the whole body of which we form a part, and to all the influences which are operating upon it.

In the present perverted and corrupt state of the natural mind, this is an exceedingly difficult thing for us to do. The love of self constantly operates to seduce us to put an undue estimate upon our opinions,—to claim the truths we have learned as our own. This love indisposes us to subject our views to the scrutiny of others, and listen patiently to objections, or to other views adverse to them. We identify ourselves with our conceptions of the truth, and conclude that those who oppose our views of truth are hostile to us. We invest it with our personality. Claim it as our own. But truth no more belongs to us than the light or the atmosphere. Truth no more belongs to us than blood to the heart. Instead of being impatient of ideas different from ours, we should be delighted to see what forms they assume in other minds, to see how they may correct, modify, enlarge, and classify our own conceptions. If I am a bone in the general body, I may be of essential use to it; but it would be unwise to demand that the whole body should be bone. I ought, on the contrary, to rejoice that the body of which I am a part has eyes, and brains, and finer organs than myself. It would be just as absurd for the brain or any other part of the body to claim that the whole body should be like itself. The brain should recognize the use of the other organs and rejoice in it.

The absurdity is still more evident when we consider that we are not yet regenerate; that our understandings are obscured with many errors, and our affections are polluted with many many evils.

Our safety, health, and vigor lie in a free and full ventilation of our thoughts and affections, with all kindness and respect for others. This is one of the great uses of our Convention. If we passed no resolutions and adopted no plans for organization and work, there would still be a great use in meeting, and giving free expression to our affections and opinions, and keeping our minds open to receive, and with as little bias from natural feeling as possible carefully weigh with judicial fairness the opinions of others. I am strongly impressed with the feeling that we can make great progress in this direction and derive immense good from it. It is difficult, it requires great vigilance and power over the natural man. But we come as spiritual men to consider the spiritual interests of the body of which we are a part. How happy we should be; what joy and peace and life from the common will we should carry with us when we return to our special work, if we could go with the consciousness that we had come nearer to one another, that heart was more firmly knit to heart, and that the life of each was more fully given to all.

We believe that in the Lord's Divine mercy there has been entrusted to us a new and higher degree of Divine truth by means of which the darkness of error is to be dissipated, the nature of man is to be purified from evil, sin and sorrow banished from the earth, and men raised to intelligence, order, and general happiness. We know that these blessed results are to be attained by human instrumentality, by the dissemination through the body of humanity of these Divine truths which, as a river of life, will make everything live whithersoever they come. There is no greater work committed to men; and none more richly rewarded in the doing. May the Lord so guide our counsels that we may adopt wise methods for our work, and so unite our hearts that each may go forth with the strength and wisdom of all, to sow the seeds and reap the harvests of a new and richer life.

CHAUNCEY GILES.

IS UNIFORMITY DESIRABLE?*

The subject of uniformity of liturgical services is one, as it seems to me, of some moment, and worthy of more attention than it has yet received, although far from being of essential or vital importance. If it were of the latter class we might rightly expect to find in the authoritative writings of the Church some direct instruction thereon; but I know of nothing which directly points out our duty in this matter. Indirectly, indeed, there is much which helps greatly to its intelligent consideration, just as with any subject which we as the disciples of the New Age are called upon to deal.

Our topic, is, therefore, of that class of subjects which are commonly referred to as "matters of opinion"; but it should not be overlooked that all intelligent opinion must of necessity be based on the truth. With regard to the present "matter of opinion," there probably exists among us considerable difference of opinion. If a discussion will call forth a clear and definite statement of the main reasons which govern those holding opposing opinions, an important step will be gained for all desiring to make an impartial study as to whether uniformity or non-uniformity of services and proceeding is desirable. That there exists a difference of opinion, was shown last year in the "Report on the Present Liturgical Usages of the New-Church Societies in America," presented to the Ministers' Conference. In replying to the circular sent out to gather the material for that report, the present writer casually volunteered the following remark: "Though I believe in and much enjoy the freedom we have in these matters, I wish the majority of New-Church Societies could unite in a definite form of service which should be full, reverent, and beautiful. I trust your efforts may tend in this direction."

As I have said it was only a casual remark, and it is but just to add that it was not the result of any thorough investigation, or even of much reflection, but rather of a long-cherished

* A Paper read before the Conference of Ministers.

sense of ideal fitness which had at times been considerably disturbed.

When the report was presented to the Conference, this little remark was made the target of severe criticism by one or more of the older and wiser of our brethren. At the present writing I can freely say that I am not sure but with reference to the tenor of the remark the criticism was entirely just; although if the words had been before the speakers, they doubtless would have noticed that the writer placed himself squarely and firmly upon a far higher principle than mere dead uniformity. The remark began with the declaration, "I believe in and much enjoy the freedom which we have in these matters;" and I should oppose with all my power any essential infringement thereof. But, as it seems to me, the many incongruous variations in the form of our services and proceeding, are a prominent source of much outward inconvenience and weakness.

In the aforesaid report the above remark was reflected on as follows: "In connection with this, it is instructive to observe here that from the reports sent in, it is reasonable to suppose that *no two societies of the New Church in America follow precisely the same order of worship at the present time.*"

Now, not to dwell on minor differences, it is sufficient to point out that some societies have scarcely any liturgic service whatever, while others have quite an extensive ritual; some ministers wear vestments, and I have been told that for some time one even wore a conical-shaped hat while officiating in the Chancel; some ministers invite all to the Lord's Supper "who are devoutly disposed to partake of the same," while others invite only the members of the external New Church; some societies use for the elements of the Supper leavened bread and fermented wine, others unleavened bread and what is termed "unfermented wine," and others again use the water of soaked grapes. With our frequent interchange of pulpits, the constantly occurring migration of laymen, the assembling in Associations and Conventions where religious services are held, some of the differences which exist are a cause of no small inconvenience and annoyance.

A weightier consideration, however, is the disorder which arises from these differences, that they occasion a great deal of misunderstanding and misconception with regard to the Church and the character of her doctrines, and that thereby they are often a means of repelling people from, rather than attracting them to, our Communion. This to some of us, at least, is certainly a matter of no small moment.

In a consideration of the subject, two lines of thought at once suggest themselves: First, What is ideally best, uniformity or variety? Second, What is practically best for the New-Church Societies in America as now constituted?

First, then, What is ideally best? That the Word of God, the writings of the Church, and common reason inculcate order and harmony, all will acknowledge. Quotations on this point, therefore, are unnecessary. That the Word of God, the writings of the Church, and common reason all teach that life, growth, usefulness, and perfection are best attained by harmony in variety as the result of freedom, rather than by a rule of uniformity, is a well-known fact. Some of us, however, may not have duly considered that this principle was specially applicable to the matter of Church services and proceeding. Possibly our ideas have been wrongly educated and narrowed by the surrounding tendency to uniformity. There is great uniformity of service and usage in most of the Church bodies about us. We are accustomed to see the members of different organizations, both military and civil, dressed and drilled alike. It is thought to be appropriate for the young men of an academic graduating class all to wear black dress suits, and for the young ladies all to be arrayed in white. Of the thousands of legislative bodies in this country, all of them conduct their business by means of substantially the same forms.

The thought naturally suggests itself, Are the religious constitutions of the members of a single Church body, all in a common country, who use a common organ of communication, and who frequently meet representatively and personally in general assembly, of so diverse a nature that substantially the same forms of worship will not best call forth their higher and

devotional feelings? But more on this point under our second heading.

In connection with the statement that perfection is the result of harmony in variety, a few passages from the writings may be helpful. In H. H., n. 56, Swedenborg says: —

"Heaven also exists wherever the Lord is acknowledged, believed in, and loved; and the various modes of worshipping him, proceeding from that variety of good in different societies, are not injurious, but advantageous; for the perfection of heaven is the result of that variety."

In A. C., n. 1285, we read: —

"The case is this: In heaven there are innumerable societies, and all various, but still they form a one, for they are all, under the Lord's guiding and governance, as one. . . . In this respect, heaven is like any individual man, in whom, although there are many viscera, and so many smaller viscera within the larger, so many organs and so many members, each of which has a different operation from the rest, yet they are all and each of them governed as one by one soul. . . . Mutual love and charity are effective of unity, or oneness, even among varieties, uniting varieties into one; for let members be multiplied ever so much even to thousands and ten thousands, if they are all principled in charity or mutual love, they have all one end, namely, the common good, the kingdom of the Lord, and the Lord himself; in which case the varieties in matters of doctrine and worship are like the varieties of the senses and viscera in man, as just observed, which contribute to the perfection of the whole."

Again, in T. C. R., n. 55, it is said: —

"As to what concerns the order according to which God has established his Church, it is this: that he should be all in all, both generally and particularly therein; and that the laws of order should be practised by every man towards his neighbor. The laws of this order are as many and various as the truths contained in the Word; the laws which relate to God forming the head of the Church, those relating to a man's neighbor forming the body, and ceremonial laws forming the dress; for unless these latter contained and preserved the former in their order, it would be as if the body were stripped naked."

Numerous other passages might be cited, but the above are sufficient to show that perfection and great usefulness are attained only through variety, and that harmony can exist in variety through a common aim and purpose, founded in mutual love. Another point brought out is, that forms of worship or ceremonial laws correspond to a dress or garment, each society representing a single man.

Now, as it is not desirable for different men to dress exactly alike, it is certainly undesirable for different societies to have precisely the same ceremonial forms. From these considerations, we must clearly answer our first question by declaring that with regard to "forms of worship and modes of societary proceeding," unity in variety is ideally best, for it is the heavenly way, and according to the will of God.

Second, What is practically best for the New-Church Societies in America as now constituted? At the outset it may be stated that it is always right and best to aim at the ideal, even if the arrow of our life must inevitably fall far short of our aim. Our societies should earnestly aim at harmony and unity amid whatever variety appears useful. The members of the New Church have been gathered from under various and opposing influences. Some have come from Church bodies where they had become habituated to the simplest form of service; others have come from bodies like the Church of England, for instance, where they had been educated to the charm of an elaborate ritual. It is, therefore, not to be expected that our people can at once look at this matter of liturgic service from the same standpoint. Still, in the process of time, it is natural to expect that the members of a single church body, in a common country, using common organs of communication and education should grow more and more into similar states, insomuch that the same general forms of worship will be the most effective with them. People who are brought into close relations dress substantially alike. It is highly useful for the different regiments of an army to be similarly dressed, and to have substantially the same drill. It is certainly fitting and appropriate that different church bodies or denominations should have different forms of service, but it is

not desirable to have a conflicting divergence of forms in the same church body; for it is impossible to maintain therewith that harmony and unity which are essential to growth and usefulness. It would assuredly be most unwise to curtail the freedom of our societies by any rules of uniformity. Nothing with a tendency to merely external worship and spiritual stagnation can ever be rationally desired. Still, so far as our societies earnestly have a common end in view, and that end the descent of the Holy City, New Jerusalem, into the minds, hearts, and lives of men, and, as they thereby grow in intelligence as to the true use of forms of worship and organization, it would seem right to expect and desire that they may attain that essential unity wherein the variety will be pleasing and helpful rather than annoying and detrimental. Accordingly, in answer to our second question, we would say that a rigid uniformity of liturgic services and modes of proceeding is not desirable for the societies of the New Church, but that it is highly desirable that we strive to attain that essential harmony and unity which is the result of mutual love and of an earnest desire for the welfare of the whole Church, including each and every individual who may come within the pale of her influence.

Topeka, Kansas. HOWARD C. DUNHAM.

THOU didst reach forth thine hand and mine enfold;
I walked and sank not on the storm-vexed sea;
But not so much that I on thee took hold,
As by thy hold of me.

I find, I walk, I love, but, ah! the whole
Of love is but my answer, Lord, to thee.
Lord, thou wert long beforehand with my soul,
Always thou lovest me.

— *Selected.*

LIVING IN THE TOMBS.*

"And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs."—LUKE viii. 27.

ONE of the most wonderful relations of the relief of demoniacal infestations told in the New Testament, is that of this man who was infested by a legion of devils, but who, by the word of the Lord, was absolutely cured, and became an instrumantality of Divine truth to the world. The terribleness of the infestation contrasted with the radicalness of the relief, are striking features of the story. It represents those of us who are possessed with the spirit of sordidness, and who, in the service of our self-love, are most fully separated from Divine truth and spiritual life. The Lord's removal of the evil teaches us how the Divine truth may relieve us from the infestations which our self-love brings to us. But this story represents not only the most malignant types of sordid lust; it also is a picture of every kind of infestation and of every variety of the love of the world. The particular verse which I have chosen for our thought to-day tells us in correspondential language of the qualities of that evil life which this demoniac represents. That he ware no clothes, and that he lived in no house, but in the tombs, are facts in his natural life that represent conditions in our spiritual states when we, like him, are infested.

His wearing no clothes signifies that those whom he represents do not protect themselves by means of heavenly doctrines from the attacks of evil spirits and from the temptations of life. Clothing represents truth. And its use represents the protection which truth may give us; for as a garment shields the body from the cold of the atmosphere, so do the doctrines of the Church protect the spirit from the chilling blasts of hellish infestations, or from the trials and afflictions of our life on earth. In Mark it is related that this man cut

* A Sermon by the Rev. C. H. Mann, delivered before the General Convention at Cincinnati, Saturday, May 30, 1885.

himself with stones; whereby is signified that the truths of the Church were not only not used for his protection, but were even turned against himself. To those who are in this state, the doctrines of life, which should be the source of comfort and sustenance, may be made the instruments of self-condemnation and affliction.

But perhaps the most remarkable fact related here is that this man did not dwell in a house but lived in the tombs. A house represents the love from which man acts, the affection in which he dwells, and hence in a remarkable degree pictures the character of the man himself. Hence a house, more than any other feature of the landscape, signifies human life. Spiritually, therefore, a house represents the abode of spiritual life, which is the only life that is really human. But a tomb is a house of death. It is that in which bodies whose life has departed are laid. To dwell, not in the house, but in the tombs, therefore, represents one who is living, not with what is spiritually alive, but with what is spiritually dead. The difference between a house and a tomb should be thought of in this connection, not from the external difference which we observe in the character of these two structures, but in the difference of their use. A house is the abode of the living; a tomb the abode of the dead. If a building which in its outer structure was a house, should be made use of as a repository for the dead, it would thence become a tomb. Spiritually, then, the difference between living in a house or in a tomb is the difference between making your house the abode of spiritual life or death. If it be the abode of the living, then it is a house; if it be the abode of the dead, then it is a tomb.

But who are the dead and who are the living, and how may we make either the inmates of our household?

Our bodies are in themselves dead, and our souls are living. He, then, who is living for his body, and devoting all the purposes of his life to his physical states and gratifications, is living in a tomb because he is making his life to be among the dead. But he whose life is devoted to the interests of his soul, is living in a house, for he is dwelling with the living. And in whatever we do in life, the external thing is by itself dead.

The spiritual purpose that may be accomplished in it is alive. He who lives in the outer things of life is thus living in the tombs; but he who lives in the spiritual purposes of life is living in the house; for in the latter case he abides with the living, and in the former with the dead. We may see then in general that all the affairs of this world are by themselves dead; that all the affairs of heaven are alive; and that if we live in the affairs of earth we are living in a tomb, but if we live in the purposes of heaven we are living in a house.

Let us consider some of the many ways in which in our personal experiences we may live in the tombs or in the house, and thus in which we may be spiritually demoniacs, and how we may become so conjoined to the Lord that this spirit of worldly love may be exorcised so that we may return to our house clothed and in our right mind and prepared, like this man, to proclaim to the world how great things God hath done unto us.

We are living in the tombs or in a house according to the way we feel and the thoughts we have concerning the affairs of life. And first in reference to the past. Although the past is dead and gone so far as its events are concerned,— they can never be brought back to us,— yet the past in our memory of it and in the lessons it has taught us is present with us now. The recollection of past events merely as such is a tomb. It has no life. It is absolutely dead. The lessons of wisdom that the past has taught us and the good affections it has developed in us are present living realities. They are the life the past has given us. Thus the past is present with us both as a tomb, the abode of death, and also as a house containing life. If we live in our memory of past events, going over and over again the scenes and incidents through which we have passed, interested in them as events merely, we are living in the tombs. But if we do not dwell in the memory of such things, but abide in the exercise of the wisdom and the love which the past has given us, then we are living, not in the tombs, but in the house. And in the former state we are possessed of demons whose name is legion, for we are immersed in the life-

less abodes of death instead of living in the dwelling-places of men.

Again, in reference to the affairs of our present life, regarded as external events merely,—a succession of outer occurrences that come into our worldly experience, thought of as outer things to be done and as worldly experiences to be gone through,—they are empty of life; they are the abodes of death; they are tombs. But all the experiences of our outer life are instrumentalities under the Divine love and wisdom for performing for the benefit of our souls a heavenly use. Thus regarded, they are houses in which are dwelling the angels of heaven; they are the abodes of life. So far, then, as we love them for what is externally in them only, we are dwelling in the tombs; but so far as we prize in them the heavenly uses they are performing for us, we are living in houses, the abodes of human life, and are clothed and in our right mind, and are prepared to tell how great things God hath done unto us.

And in reference to the future the same law prevails. The future will be a tomb or a house to us according as we look forward to it for the surface gratifications which it offers to our natural man, or the spiritual purposes which can be accomplished for our souls. So far as our ambitions are seeking only what is of self-love and the world, so far we are even now living in the tombs of the future; for in the purposes we cherish concerning the future, it is present with us, and we are now living in it as really as we are living in the actual things of the present, and as we are living in the memory of the past. But so far, on the other hand, in reference to the future as we are living in the spiritual ends which we hope then to accomplish, so far we are living in a heavenly house, the abode of life, the dwelling-place of angels.

And every experience of life may be thus considered. If we are blessed with prosperity, so far as we are absorbed in the fact of prosperity, so far as it becomes to us only the instrument for gratifying our ambition and pampering our love of comfort and of the world, so far is our prosperity a tomb and we are living in it as one possessed of demons. But our pros-

perity may be to us an instrument for the cultivation of many heavenly traits of character. It may teach us to look to the Lord and acknowledge him as its Giver. It may enable us to attain a true humility in the acknowledgment that it comes as a gift from Him. It places within our hands the power of performing many good uses. As we thus regard it, and make our prosperity a source of new spiritual life, it becomes a house in which we dwell with good spirits and heavenly messengers,—a house of human life, the abode of all that is wise and loving. Our poverty likewise may be made our tomb or our house according as we dwell in its external sufferings or in its spiritual uses. Our misfortunes are our tombs if we think of them with disheartenment as misfortunes only; but they become our houses when we make them the instrumentalities for a higher spiritual character. Our enjoyments even may be our tombs if their selfish enjoyment becomes all there is in them for us, but they are our houses when they become the means for cultivating charity, kindness to the neighbor, and humility in spirit. Our professions in life are our tombs when we are absorbed in their routine, and think only of the worldly emoluments they may bring us; but they are our houses when their use is what we first regard, and when their heavenly purposes are the inspiring objects that give us fidelity in their performance and honesty in everything we do in them. Our recreations may be our tomb if their natural pleasures are all we prize in them; but even they may become a house for us to dwell in when their use in preparing us for the weightier matters of life is placed first, and their pleasures are regarded as but an incident thereto. Our religion and all its beautiful system of doctrine is our tomb if we live in its externals only; but it is our heavenly mansion if we live in the love and the truth within it. The Word of the Lord may be the tomb of our spiritual life if we immerse ourselves in its letter; but it is the house of the Lord if we live in its spirit. "The letter killeth, the spirit maketh alive." In a word, this whole world and every act and experience in it, when they are loved for themselves, and are prized for the selfish rewards they bring to us, are our tomb; but this whole

world and all the experiences and incidents in it when they are loved, not for themselves, but for the heavenly uses which may be accomplished by means of them, are our house.

The most striking feature of this remarkable relation when considered in the interpretation which we are giving to it is the great difference between this man possessed of demons and the same man in his right mind. We have here the strongest imagery to indicate the uncleanness of the infesting devils which were sent by their own preference to a herd of swine, and the man, clothed in his right mind, desiring to accompany the Lord in his life. But while we live on the earth there is not seemingly this difference between living in a house and living in a tomb. Whether we live in houses or tombs does not show in our outer appearance. He who seeks in his earthly life his delight in the earthly things in it, thus who buries what is spiritual, and hence who is living in a tomb, does not appear essentially different from him who lives in the spiritual uses of his earthly life, and thus who is living in a house, associated with angels. But the spiritual difference between these two methods of living is as great as that difference which distinguished the former and the latter state of this man. He who buries his spiritual life in the natural affairs of earth, and thus whose delights, whose memory, whose purposes, whose past, present and future, are made up of the mere surface things of life, is obsessed by demons, and is dwelling, not in a house, but in the tombs; but he whose spiritual life finds satisfaction in the uses of his earthly life is living in a heavenly mansion. For all the things of this world become the houses of the purposes we put them to. And this impressive truth is brought to our minds, that the difference between being men and women, living in houses, and on the other hand being demoniacs, possessed of unclean spirits, is a difference of the spiritual use we put our life on earth to. How we spiritually use the things of life does not appear to our external vision. Yet how we use spiritually the things of life determines the question whether we are angels or devils. Being possessed of unclean spirits, or being clothed and in our

right mind, is simply loving earthly things for themselves, or loving them for their uses.

How the realm of spiritual effort and of life is by these truths placed within and above the surface experiences of life! We may all apparently love the same thing; we may all seemingly seek the same object; and yet all spiritually be seeking different purposes because seeking the accomplishment of different ends in this object. Nothing is loved merely for its external appearance. There is always something behind the objects we seek. Everything we love on earth is loved instrumentally. You are seeking wealth, but do you seek it for its use or for itself? You are endeavoring to perform a use in life, but do you perform this use for its wages or for its use? You are striving after a name and position among men, but is it for the gratification of the self-ambition that you are struggling, or is it the use you may thence perform? The answer to these questions as to what is behind these efforts determines whether you are men or demons. The question whether we are possessed of devils or whether we be seated at the feet of the Lord, and in our right mind, is not determined by the question of our external usefulness in life; it is not determined by the question of our honesty in our dealings with mankind; it is not determined by the question of the necessity and importance of what we are doing on earth; it is not determined by the question of the nobleness and the unselfishness of the cause in which we are engaged; but it is determined by the question as to whether it is the emoluments which come to self that we are seeking in all these things, or the uses which are being accomplished in their performance. It is determined by the question whether we are seeking these things as they are in their outer appearance for what they can do to gratify us, or whether the Divine truth and the heavenly life which are brought into the world by their accomplishment, be the object of our love. If the former, then, however well conducted our behavior may seem before the world, spiritually we are obsessed by this legion of unclean spirits. But if the latter be our purpose, then are we men and women, clothed and in our right minds, and seeking wisdom

from the Lord. In the former case we are living in the tombs, but in the latter in houses, the dwelling-places of living men.

This is the thought that we should carry with us in every portion of our lives. If we are prosperous, let our prosperity be simply looked upon as the gift of the Divine Father for our usefulness, and therefore loved. If we are afflicted, let us remember that to dwell in the afflictions of our sorrows is to live in the tombs and be possessed by unclean spirits. But to live in the chastening uses which affliction may bring to our souls is to live in the house and to be clothed and in our right minds. If we have burdens to bear, let us remember that to live in the toil and the struggle and the suffering of those burdens is to live in the tombs, without clothing, and obsessed by unclean spirits. But to live in the patience, the heavenly forbearance, and the lessons of self-control which those labors may bring us, is to live in houses, among men, clothed and in our right mind, seated at the feet of the Lord. If the past is full either of sweet or of bitter memories to us, let us remember that the present wisdom of the past is what is alive from it, and that from this wisdom we may be men, but from the past sweetness or bitterness by itself we are living in the tombs, possessed of unclean spirits. And whatever experience comes to our life on earth, let us judge it, and act in reference to it, from this same standpoint: to live in the event is to bury ourselves in the tombs; to live in its heavenly use is to live as men in houses; it is to be conjoined to the Lord and governed by him.

How little do we realize all this! So present, so potent, and so impressive are the external facts of life that we cannot realize that facts are but tombs, while the real substance of life, that which is life indeed, is within them. But let us in the light and the strength of these teachings ever live an inner life, not shaken by the earthly storms that rage about us, nor puffed up by the smiles of earthly fortune, nor bowed down by the weight of earthly sorrows and bereavements, nor tossed hither and thither by the fluctuating uncertainties of life; but let us live within all these things, having our delight and our support from the good spiritual uses which they per-

form. Doing this we shall live, not in the tombs, possessed of unclean spirits, but in houses, associated with human beings, supported by Divine love, sustained by the presence of the Lord Himself, comforted and peaceful, full of spiritual life and heavenly strength, our source of life being always within and above anything which the earth can either give or take away.

Orange, N. J. CHARLES H. MANN.

LIFE'S VOLUME.

THE summer day is dying in the west,
And vesper song breathes softly peace and rest,
While on the last faint waves of golden light,
Wishing the weary world a fair Good-night,
Comes angel whisper.

And o'er a shining ladder, reaching far
In starry space, beyond earth's fret and jar,
Myriads of white-robed messengers ascend,
While earthly shades with dews of Eden blend,
In gloaming glory,

Bearing the record of the dying day,
To great white throne beyond the pearl-gate way,
Its joys and woes, its trials, hopes, and fears,
And thus is writ the record of the years,
Immortal volume.

Each day, at morn, a snowy page of white,
On which we trace in shade, or golden light,
A record, which shall make the life above
A sweet fulfilment of earth's truth and love,
Or saddest story.

Chicago, Ill. CALLIE L. BONNEY.

BOOK NOTICES.

THE BIOGEN SERIES. No. 2, THE DAEMON OF DARWIN. No. 3, A BUDDHIST CATECHISM. pp. 64 and 84. Boston: Estes & Lauriat. 1885.

IN May, 1884, we referred with praise to a lecture printed by Professor Elliot Coues of Washington, under the title "Biogen" and devoted to a searching criticism of materialism and a presentation of the idea of a spiritual origin of matter. In form similar to that of the first essay, we have now received two white pamphlets which are numbers two and three of a "Biogen Series," which Professor Coues proposes to continue by publishing "concise essays on live questions of the day or of historical research in Religion, Science, and Philosophy, prepared by writers of the most eminent ability."

The writer of "The Dæmon of Darwin" is the Professor himself, and it consists of a composition which contains a preface, a first part, a second part, and a third part. The first part is divided into "Procemium," "Westminister Abbey," and "The Verdict of Science." The second part, which is located in the Underworld, contains "The Decree of Fate," "Transformations from Moner to Man," and "Transubstantiation of Matter from Corporeal to Spiritual." The third part is located in the Overworld, and contains a diologue between Darwin and Socrates, the latter declaring himself the dæmon or familiar spirit of the former.

There is no reasoning in the whole. The statements are such as to remind one of "Biogen" only by contrast. "Biogen" called "neither science, nor philosophy, nor religion, nor anything that is learned, wise, and true," the idea "that a self-created atom of matter lays an egg that will hatch." But, within the year, the same writer is saying, "All matter, through countless forms, with endless effort, shall rise to the sublimity of self-consciousness." The Professor is borne on by his gift of words. For instance,—

> "Gravitational modes of motion, relieved of the incubus, waken into alchemic affinities, quicken to vibrations of vitality. See with what unstable equilibrium, in what inæquipoise of untried aggregations, living matter mantles the earth."

All this might seem to be irony, a continuation of the former argument, a shot at the old enemy from a masked battery, but that

the "Buddhist Catechism" follows and shows that the Professor is for the time at the mercy of theosophy. The Catechism was originally by Colonel Olcott, but the Professor has loaded it with notes containing small gibes at Christianity, which do not seem at all like him, nor even like the Buddhism to which he has given himself. If Buddhism makes bigots of scholars, it is worse than we had thought it. Professor Coues has certainly done it here the same disservice which he would have done Christianity if he had published the Assembly's Catechism with little flings added against other forms of religion.

There are some features of Buddhism which are seductive, but they demand a high degree of credulity and of dislike of some of Christianity's precepts. Without denying the good that Buddhism has done or may do, we would only suggest that we cannot read this pamphlet without finding that the idea of merit, once abused by perverted Christianity, is here put forth in all its strength and selfishness.

Colonel Olcott has done his work by making direct assertions when Buddhists do not make them, and has thus given a presentation which, without the antidote of the Editor's unwise notes, would be attractive to some who are not disposed to reason about religion.

Influence of the Apostle Paul on the Development of Christianity. By Otto Pfleiderer, D. D. New York: Charles Scribner's Sons. 1885. pp. 238.

This handsome volume contains the Hibbert Lectures for 1885, six in number. There is, perhaps, no clearer presentation than this of the influence upon modern theology of F. C. Baur and his school.. It was not strange, with the loss of all personal relation with the Lord, and the consequent inability to receive his words and works, that theologians should come to regard Paul as virtually the author of Christianity, giving to its founder his fame, and to his followers the standing of a Church. Pfleiderer does not go quite to this point, but it is easy to see that he represents a class of thinkers who are so far from the Lord that anything seems to them more probable than the facts of the Gospel and the Divine Redemption.

For instance, we read here of "the concurrent tradition of the Gospels," of "embellishing tradition," of "how marvellously the third Evangelist managed to give expression to the Pauline ideas,"

of "whatever foundation they [the parables] may have had in the traditions used by Luke," of "the incomparable skill" with which Luke "developed dramatically into a vivid historical picture" the Ascension. We find that the Gospels were written as defences of Paul, and that the Apocalypse was really an attack upon him, in the strife which was raised by the admission of Gentile Christians to equal standing with the circumcised.

We speak of this strangely-perverted attitude of the Tübingen School, not to prejudice readers, but because it is the only way of understanding the strange conclusions which are reached, and which are in effect that Paul was more full of the Spirit than the Apostles, that he was so changed by his vision of the Lord which had, according to this author, no objective reality, that he founded a universal Church instead of the reformed Judaism which our Lord sought to produce, and that the New Testament in all its parts is to be brought to the test of Paulinism, in order that we may see whether it has the true ring or only the inferior quality of the Lord's teaching or, rather, of the forged and embellished records of it.

It was F. C. Baur who "first succeeded in forever scattering the thick mists of traditional illusion," but his disciples have succeeded in leading many to see only one great Christian figure, Paul, beyond whom all is emptiness; as if forsooth he converted himself, invented Christianity, and created the Gospels as well as his Epistles, the latter infallibly great, the former full of envy, party strife, and dishonest historical fiction!

PLUTARCH ON THE DELAY OF THE DIVINE JUSTICE. Translated by A. P. Peabody. Boston: Little, Brown, & Co. 1885. pp. 78.

WHETHER the venerable ex-preacher of Harvard University has published this tract of the Greek philosopher as an argument in favor of the study of Greek now in danger of being neglected, or has simply contributed to the defence of the Divine Providence an old but still noble argument, the work is worthy of the agent and he of the work. An ample introduction precedes the treatise, the whole printed in large type on thick paper, making a very neat volume. The translation is free and forcible.

The aim of Plutarch was to justify in this conversation with his disciples the delay of punishment in the case of the wicked, and its seeming transfer to their innocent descendants. He does this by maintaining that the punishment is not merely the final destruction,

but begins from the deed, and is therefore longer and fuller when judgment seems to cavillers to be delayed. Moreover, he argues, during the delay between misdeed and retribution, the wicked man may be useful in many ways, and may even repent, which could not be if retribution were immediate. As to the inheritance of evil bringing punishment upon the innocent, he first shows that the law as regards the good is most beneficent, and then points out that the children of the wicked, knowing their danger, are often turned to more careful righteousness.

The distinction, so precious when seen, between Providence and Permission, he does not fully make, but it is implied all the way that justice may suffer an evil to proceed to a certain point, in order that an end better than that of destruction may be obtained.

Plutarch, like Seneca, was almost a monotheist, and this essay shows in an excellent way the high-water mark of pagan philosophy.

LETTERS FROM HELL. New York: Funk & Wagnalls. 1885. pp. 350.

THIS book is a translation from a Danish work, which has run through several editions in a German translation, and is now published with the editorship of George Macdonald. The chapters purport to be letters written by a deceased man of the world who had ruined others and thereby himself. He had at one time loved a good woman, but she died, and it is a part of his misery to know that he is forever shut out of her companionship. In reading the book one is led to think that its author had known remorse for sins committed, and took this way of warning others from like dangers. The theology is Calvinistic, and hell is represented as a place of punishment through an enforced but undelightful continuance in past evils. The idea of uses performed compulsorily does not enter, and the whole presentation borrows from pagan purgatory rather than from a true conception of a perverted life. The book can be very useful as an agency of fear, and its really great power would be felt by every careless person who could be brought to read it. To a sensitive mind it would do an equal injury.

NEW-CHURCH WORTHIES. By J. BAYLEY, D. D. London: James Speirs. 1884. pp. 339.

DR. BAYLEY, of the New-Jerusalem Church, Kensington, London, contributed last year to the *Dawn* a very interesting series of sketches of men, most of whom he had known, and whom he

called, "early but little-known disciples of the Lord in diffusing the truths of the New Church." There are some thirty-four of these sketches gathered, unfortunately without an index, into this tasteful volume. There are possibly some inaccuracies in the history thus rapidly given, but there is no doubt as to the value of the book. Everything of Dr. Bayley's work is easy and interesting reading. Such facts as are here given help the coming generations to do their part with energy.

Letters on Daily Life. By Elizabeth M. Sewell. New York: E. & J. B. Young & Co. 1885. pp. 352.

A pretty and well-printed volume is this, containing twenty-nine letters on conduct. We know of no wiser book addressed to young women. Clear, candid, incisive, devout,—these letters will make a deep impression upon every reader. Though addressed to young women, they are full of suggestions of equal value to young men. Among the subjects are the ultimate object of life, comparative importance of duties, study at home, roughnesses of family life, small neglects, self-government, self-concentration, expenditure, business habits, social intercourse, and scepticism. Except in the last letter which is addressed to an American woman, and which shows some lack of knowledge, Miss Sewell is wise almost to perfection. She distinguishes, as in regard to dancing, the theatre, and dress, between use and abuse, and she is always a thorough Christian in her views of life.

The Gospel of the Divine Humanity. A Reconsideration of Christian Doctrine in the Light of a Central Principle. London: Elliot Stock. 1884. pp. 281.

This is not the first, and will certainly not be the last, work printed for the purpose of increasing religious enlightenment by what might be called a covert use of New-Church doctrine. There are many who conscientiously believe that in this way alone can such an increase of enlightenment be produced, and who carefully avoid every mention which might awaken the prejudices of the reader. We confess, however, to some dislike for such books. They seem to suppress the real source of truth, the opened Word, and so to take from their utterances almost all their power. They seem to flatter false doctrines while they stab them.

The volume now in hand is finely executed outwardly and appears anonymously. Its title is really that of the first essay, which

is followed by others on the Word, Creation, the Fall, Liberty and Necessity, Faith, Prayer, Miracle, the Trinity, the Atonement, Sacraments, the Second Advent, the Last Judgment, Christian Ethics. It will be seen that the title is, therefore, somewhat misleading, though in a sense the "central principle" runs through the whole. No connection appears upon the surface, and the chapters would commonly be reckoned simply as essays upon important points in theology.

The style is somewhat ponderous, but is quite strong. A little obscurity sometimes appears, but is mainly due to the use of unusual, but not improper words. To the quiet student, whose mind has already engaged with the questions here treated, these pages will offer much food for thought. To our own people they may not be so interesting. The author certainly deserves our thanks for what he has done in what undoubtedly seemed to him the best way.

Healing of the Body through the Soul is a neat pamphlet published at 20 Cooper Union, New York, and containing three discourses on this important subject by Rev. C. H. Mann. His well known clearness of thought appears here combined with fairness and fearlessness in treating of the claims of mind-cure and the like. He seems to discriminate justly between what is good and what is otherwise in the theories on this subject, and reaches the conclusion that a religiously sound mind will generally maintain the health of the body. He does not treat of that fruitful cause of disease, ignorance of sanitary laws, which has its remedy, not in faith and submissiveness, but in intelligent study of the natural laws which endure no disobedience and which religious people ignore almost as fully as the wicked do. We wish that an additional discourse might have treated of this part of the subject.

The Proceedings of the American Congress of Churches make a neat volume which contains all that has appeared in print, with some revision of the speeches by their authors, but no omission of anything important. The Case, Lockwood, & Brainard Company of Hartford publish the book, which contains one hundred and fifty pages and is sold for one dollar.

THE NEW CHURCH.

The Congress of Churches.

The invitation to our people to attend the recent Congress of churches, with the name of Mr. Giles upon the Council and that of Mr. Seward among the Vice-Presidents, has caused some among us to consider for the first time what is the proper attitude to be maintained in such a case, and there seems to be some difference of opinion. We have heard an expression of the opinion that, in attending such a meeting, one was in danger of compromising his position by a seeming approval of such errors as tritheism, salvation by faith alone, and other fatal falsities. This fear, whether it proceeds from cautiousness or from a spirit of condemnation of all who are in any error, seems to us ill-founded.

To us the case is clear in both its aspects. How it may be with all, we know not, but many of our ministers are accustomed to consulting with and working with the ministers of various religious bodies. In efforts to lessen intemperance, to promote education, and to develop public interest in useful directions, they are constantly in a kind of working union. In some places regular meetings of ministers are held for consultation upon the moral needs of the community. No one who has such uses at heart has any difficulty in joining cordially in such meetings. And if in such a meeting the New-Churchman be asked to give his views, he can do so easily and fully.

Now the Hartford gathering was just such a meeting, namely, "to promote Christian Union, and to advance the kingdom of God by a free discussion of the great religious, moral, and social questions of the times." It had a significance in proportion to its national character, but it was simply the ministers' meeting of Pittsfield, Mass., made large, and joining with the Hartford ministers' meeting. Had not both these places had such unions, the one could hardly have originated the Congress, the other could hardly have welcomed it. The Congress meets next year in St. Louis, where again there is such a preparation for it.

Now what is there in such meetings but what is useful? They may, of course, be perverted to sectarian strife, but if a majority have the good sense to know why they meet and to attend to the

practical duties of the hour, what possible harm can result? We grant that the position of a New-Churchman in such a meeting is one of responsibility, lest by lightness of speech or behavior he should misrepresent his faith; but this responsibility is upon him at all times and in all places.

This is the practical aspect; there is a theoretical one, also. Christian union is not a sentiment, it is a fact where its essential conditions exist. These essential conditions are the acknowledgment of the Lord as God, and of the duty of keeping the Commandments. Where these conditions exist, one is not called upon to say, except to remark that in a meeting of such perfect freedom it was made quite plain that they did not exist in all, and did exist in some. But where these conditions do exist, there is union in the Lord's sight in respect to essentials, and it is only necessary that it be recognized by men. As Swedenborg has it,—

"If love to the Lord and charity towards the neighbor be the essentials of all doctrine and worship, then all heresies would disappear, and out of many churches there would be formed one Church, whatever might be the difference in doctrinals or rituals, either flowing from or leading to these essentials. If it were so, all would be ruled as one man by the Lord, for they would be like the members and organs of one body."—A. C., n. 2385.

With this principle in mind, and the practice of coöperation in church work already formed, one can go into such a Congress as freely as he would go into a legislature to which he had been chosen, with sole view to the uses to be performed.

This view and this preparatory practice are a help in understanding the Congress, but it is a great deal better to go and see for one's self, to feel the sphere of the assembly, and to lay up information to be pondered at a later day.

It seemed to us that the recent meeting in a degree promoted that judgment or separation which is taking place among Christians, and is placing on one side those who receive the two essentials before mentioned, and on the other those who reject them. We noticed in the religious press that there was in some quarters a disposition to slight those expressions, in the Congress, of love to the Lord which, made by President Porter, President Robinson, Mr. Giles, and others, called out from the majority the strongest expressions of approval. Alluding to this discussion which was the best of all, as it seemed to us and to many, the *Christian Register* (Unitarian) said, "The discussion which followed was mainly an

enforcement of the old Orthodox prayer-meeting view of Christ as the all in all of religion,"—language which shows an utter want of sympathy with the idea of union in our Lord. On the other hand, expressions of deep interest have been uttered by the more progressive evangelical papers.

We think that the Congress not only served to draw a line between those who would and those who would not unite in the Lord, but that it also did something to allay among those who united in him their sectarian strifes. When in various ways the old cries of controversy were uttered, the assembly seemed to us to distinguish and disapprove of the disposition to revive such strifes as were once waged over forms of government and the like.

Swedenborg and Theresa.

In an able and interesting paper published in this Magazine in the number for September and October 1884, a parallel was drawn between the experiences of Saint Theresa and Swedenborg, by which it was suggested that, preceding Swedenborg by a century, Theresa had some degree of introduction into the spiritual world, with some perception of truths which received their fuller statement in the works of the Swede. From a reading of the biography of the Spaniard by Archbishop Manning, whose purpose was to present her as an example to all good Catholics, we have been led to think that the parallel just mentioned existed largely in appearance. The comparison was made between her works and the private papers of Swedenborg which have been called his "Spiritual Diary," and which, as is well known, are almost wholly concerned with the days previous to his proper work, which was in a field which Theresa never entered and never thought of entering.

As a nun she was always under the direction of a confessor of the other sex, and esteemed it a duty to obey fully all the orders he might give. Her accounts written out at his command are simply narrations of her ecstatic experiences, and these are about all the literature she produced. She was in no sense a student, and never gave her mind to theology.

As a prioress she was successful for a time in reforming some of the abuses which had crept into the Order of Mount Carmel, and she also established several religious houses where great austerity was the rule; but she never looked beyond this, she gladly coöperated with the Jesuits, and she was compelled before her death to see her influence much lessened.

As a Catholic of narrow thoughts such as belong to the nunnery, she spent much time in solitude and she enjoined it upon others. The result of this combined with a very low state of health seems to have been what we have all observed among spiritists and what Swedenborg describes when he says,—

"Persons who think much upon religious subjects, and dwell upon them so incessantly as at length to see them, as it were, inwardly in themselves, also begin to hear spirits speaking to them; for religious subjects of whatever kind, when a man of his own accord dwells upon them incessantly, and does not vary his meditations by attending to matters of business in the world, take possession of the whole of the man's spirit; they also enter the spiritual world and move the spirits who are there. These are visionaries and enthusiasts who believe any spirit whom they hear speaking to them to be the Holy Spirit."— H. H., n. 249.

The application of this extract to the case of Theresa may seem harsh, and we would not by any means assert that she was wholly led by enthusiasm, but on the other hand can any rational reader place in any other category such an account as she gives of being espoused to the Lord? —

"Then our Lord said to me, 'Fear not, my child, that anything can ever separate thee from me'; and, showing Himself to me in the very interior of my soul by a sensible vision, as He had often done before, He gave me his right hand and said to me, 'Behold this nail, it is the sign and pledge that from this day forth thou shalt be my spouse; henceforth thou shalt take care of my honour, not only beholding in me thy Creator, thy King, and thy God, but regarding thyself as my veritable spouse.'"

This we can believe just as much as the account that Theresa's heart was pierced with a dart in vision and showed the effects after her death, or that her dead body was aromatic for months, or that she restored to life a child killed by a falling wall.

That she loved solitude and that passive meditation which conduce to mediumship, is everywhere stated. She enjoined them on the nuns subject to her and taught them to regard the time passed in solitude as the most valuable. How much of blind and passive subjection of the reason she obtained for herself and enforced upon others appears from what is told of one nun "whose esteem for obedience so brought her natural reason into the captivity of Christ, as to make her believe the thing was quite proper to be done." What the nun did at Theresa's command was to plant a decayed cucumber without waiting to learn if there was any sense in doing so. Theresa "also imposed on a sister at one time six or seven incompatible offices, which she undertook without saying a word, thinking it possible to perform them all."

How far Theresa carried for herself this blind obedience may be seen in her saying, "I cannot be deceived in obeying my superiors, I may be deceived as to the truth of a revelation." The enthusiasm of a faithful but weak-minded woman for obedience resembles in degree if not in kind that of some of her superiors for dominion.

How far she was led in this way is quickly told:—

"I saw our Lord in the form under which he is wont to appear to me. On his right side was Father Grecian, and I myself was on the left. He took both our hands and, joining them in his own, said to me, 'This is he whom I will have to stand to thee in my place as long as thou shalt live, and I will have you both to agree in all things, for such is my will.'"

The agreement with the Jesuit was indeed perfect, for Theresa did no thinking whatever on points concerning both.

At another time she says the Lord told her that her brother had been a very short time in Purgatory, and was now enjoying eternal bliss in heaven.

Looking at her in the most favorable light, we do not see how to make any comparison between her, in her faithful, foolish, blind, austere devotion to what was mainly Jesuitism, and Swedenborg, whose personality scarcely appears in his books, whose mind moved with rational and scientific power, who was in no way enslaved to error and priestcraft, whose work was the study and interpretation of the Divine Word for all men, and whose office placed him as far above Theresa as above well disposed spiritists of the present day with whom in all kindness we would class the Saint.

The Publication Work.

THE last Convention had before it the revision of the Constitution. Otherwise it would probably have given primary attention to the Publication question. We heard it discussed privately to some degree and saw it to be prominent in the minds of all, but could form no idea of the prevailing opinion. On one aspect of the subject a thought was expressed which seems to call for some consideration.

This thought was uttered by a respected minister who enumerated the many publishing societies now in operation among us and said that the work was overdone. To this we would take exception on general grounds. We admit of course that such societies may act in rivalry, as in causing to be translated and published

two editions where one would answer every purpose. Perhaps also they might compete in prices in a way which would depress them too far. But practically we have seen very little of these troubles, and do not anticipate trouble of this sort in future, so long as the spirit of usefulness shall pervade the societies.

The benefits to be derived from the existence of several publishing societies seem to us to be 1, larger contributions; 2, more efficient work; 3, greater variety of publication; 4, fuller local service.

1. We have no doubt that the various societies, each of which has to some degree its friends, have secured larger pecuniary aid than a general book-concern could have obtained, and this we consider a sufficient reason for their existence.

2. Moreover, a small society, acting by a few leaders, for a specific or limited purpose can do its work cheaply and vigorously in a marked degree. It needs few, if any, paid agents, and can do what it undertakes quickly and with spirit.

3. There is no doubt that the variety which exists in this case tends to promote the variety of products, and this is a good result. In its own way each society is doing what it can, and undoubtedly more than one society with one set of directors would do, to supply all sorts of New-Church literature.

4. But the last point is the important one. We want local service, we want the good to the people engaged in publishing in every locality and to the people receiving the publications. Take away from Boston and Philadelphia their publishing operations in order to combine them in New York, and where would be the gain? To this question we cannot answer, but to the question, where would be the loss? we can answer at once. The work now done in these places would lose both in the interest of people contributing and in the benefit conferred upon the communities now served. Sending to New York is one thing and stepping into a store within one's daily walk is another. When this MAGAZINE was sent to New York to be published there by the Convention, rather than in the place of its birth and of its main support, it was soon suspended. Later it was taken up in Boston and has proceeded happily.

The idea of best local usefulness would carry us, we think, even beyond the present point. Suppose that Chicago and Cincinnati were producing through agencies of their own books and tracts for local and general use. Would not the result be every way advantageous? Can a centre of our Church prosper without the most

thorough attention to publishing work? What is a religious society in a large city to do for its growth if it neglect the important agency of a book store where the publications of the Church can be obtained readily, cheaply, and in form to suit the purchaser?

But, some one will say, what then becomes of the central Board of Publication, if its rivals are to be urged on and new rivals to be hoped for? This is a grave question, not to be overlooked. We do not think, in the first place, that the upbuilding of this Board will be done by pulling down anything now existing, or by disparaging the establishment of anything which is really called for. We confess that the tendency seems to be away from a central body. We would suggest that for the present, as the smaller bodies are doing so much, the Board confine its attention to the *Messenger* and to its improvement in all possible ways,—a work of very great importance and a sufficient work in itself. Let no one feel that the Board should do all the publishing or half of it. Let that be done wherever and however the work can be done most efficiently, and with least expense, and with greatest benefit to all concerned.

Our Convention Number.

The Appendix to this number is so long and so interesting that we have thought it best to shorten to a degree the usual issue. We present, it will be seen, papers which were prepared for the meetings at Cincinnati, and which will receive the ready attention of our readers. The address of the President seemed to us to be the result of a very careful preparation. The sermon by the editor of the *Messenger* was listened to with a closeness of attention, from the first word to the last, which testified its value. The paper presented by Rev. H. C. Dunham to the Ministers' Conference is printed in the belief that it will prove here as there suggestive of practical thoughts. It will be found, we are sure, that all the documents presented to the Convention contain important and interesting information concerning our work both at home and abroad.

Savannah, Ga.

In our comments upon Convention we referred to the society in Savannah, Ga., and expressed the opinion that it had erred in exerting its strength for the purchase of a lot rather than in the employment of a minister. We have received an emphatic letter from the Rev. A. O. Brickman, who has visited the society several times in his missionary tours, informing us that our judgment was hasty, inasmuch as the society had the opportunity to obtain the lot from

the city at a greatly reduced price. In availing itself of this opportunity, the society has obtained a lot now worth much more than was paid for it, and has no further indebtedness to meet. It has, however, been considerably reduced in numbers by removal of members to the other life. The interest which is everywhere felt in this society leads us to express the hope that the way may open for it to have hereafter ministerial services for at least a portion of each year as a missionary work.

Are we Evangelical?

It is always a little hard to be misunderstood, and our people have not liked to rest under the imputation that they were not "evangelical," when on all the great subjects of religious faith their affirmations were much stronger than those of the so-called evangelical bodies. The following from that fair-minded paper, *The Christian Union*, is interesting in this connection:—

"Will you kindly explain in the next number of the Christian Union the difference between an 'Evangelical Christian' and any other person or persons professing Christianity?

"I ask this in all sincerity, for I feel my self-respect wounded by the act of the Brooklyn (E. D.) Sunday-school Association in refusing to admit into its fellowship the German Swedenborgian or New-Church Society upon the ground that the members were 'not Evangelical Christians.'

"I have asked several of my acquaintance, and they all confess their inability to explain. Perhaps you will enlighten us, as you do every week on all other subjects, on this, and oblige one who has been a subscriber of The Christian Union almost from its start. Yours very truly, James Mills.

"Etymologically the term 'evangelical' signifies that which is based on the four Gospels, and is in accordance with them; but in ecclesiastical usage it is employed to indicate certain denominations which substantially agree as to the teachings of those Gospels, and deduce from them a common system of doctrines, including the sinfulness of the race, the divinity of Jesus Christ, the personality of the Holy Spirit, the atonement, and a future judgment the issues of which are everlasting. The term, like the corresponding one, 'orthodox,' is vague, and has different meanings attached to it, even within the churches usually designated as 'evangelical;' as the term 'liberal,' which means ecclesiastically different things even to the members of the so-called 'liberal' denominations. Etymologically, the Swedenborgians are certainly entitled to the term 'evangelical,' since they hold to the inspiration and authority of the Gospels even more strongly than most Christians; and we have no doubt that, on the principles of the New Testament, they are entitled to the fullest fellowship of the Christian Churches. The ground of the refusal to give it must be either ignorance of their true character and views, or their interpretation of Scripture, which, in some important matters, differs widely from that ordinarily accepted in the other churches, especially as regards the doctrine of the Person of Christ, the Trinity, and the Atonement."

THE RELIGIOUS WORLD.

Andover Seminary.

The struggle over the confirmation of Dr. Newman Smyth as Professor in systematic theology at Andover, has not been forgotten. He was rejected, and Rev. George Harris chosen to the place. Prof. Harris is not different in his views, and the examination which lately took place in his department shows that, to a remarkable degree, the open confession of reasonable views is now heard in that school instead of the old, systematized Calvinism: —

"*Q.* What are some of the theories of the Atonement which are outgrown or becoming obsolete?

"*A.* One of them is that the wrath of God against sinners is opposed to Christ's love in coming to save men. This makes the Atonement the cause of the love of God. The Scriptures represent the love of God as the cause of the Atonement. Another theory is that the wrath of God rested upon Christ. Against this are God's words, 'This is my beloved Son.' Another theory is that the Atonement is mercy pleading with justice, as though they were two antagonistic principles. Another theory is the forensic or judicial. While it may have some value, it gives an external idea of redemption. It is really nothing but analogy, and as such is imperfect. Another theory is, that the sufferings of Christ were identical with the penalty of sin we should have suffered. This is impossible. He could not have suffered remorse. Another theory is, that the sufferings of Christ were an equivalent. This gives a quantitative view, and is always to be rejected.

"*Q.* What do you consider the specific relation of the sacrifice of Christ to the punishment of sins?

"*A.* The wrath of God, in its ultimate analysis, is the love of God. We cannot separate love and justice, and say justice demands this and mercy that. The character of God is holy love. We must not say that because God has threatened punishment he will inflict it. He threatens because it is inevitable. The specific character of the punishment of sin is the withdrawal of God's favor from men, caused by man's alienation from him.

"*Q.* Ask him to define the word 'salvation.'

"*A.* I do not think that word has been defined in this lecture-room. I understand from the Scriptures union with God, and exclusion and freedom from the power of sin and death."

Withdrawing on Conscience.

John E. Todd, D.D., of New Haven, has withdrawn from the Central Association, because that body admitted to preach those to whose orthodoxy he could not certify. From a few of the questions and answers to which he objected, our readers will see that he certainly had cause for protest: —

"*Q.* Do you believe in the deity of Christ?

"*A.* I am not prepared to say that I do.

"*Q.* If a man under conviction of sin should come to you and ask you what he must do to be saved, what should you tell him?

"*A.* To repent of his sins, pray for forgiveness, try to keep God's commandments, and do his duty.

"*Q.* Should you point him to Christ as the Saviour of sinners?

"*A.* Ye-e-es, I don't know but I should: I am inclined to think that I should.

"*Q.* In what light?

"*A.* As an example.

"*Q.* Do you in your own practice pray to Christ?

"*A.* I do not.

"*Q.* Should you recommend others to do it?

"*A.* I am not prepared to say that I should. I never thought much about it.

"*Q.* Have you in the last six months been coming nearer to the common evangelical position?

"*A.* In my processes of reasoning and lines of thinking, yes, perhaps, a little; in my own personal feeling and experience, not at all."

Dr. Todd adds the following comment:—

"The Association has very kindly shown an unwillingness to part with me. But, when it comes to recommending Unitarian preachers to our churches, the 'departure' is too wide for me. I know of but one Gospel,—salvation by grace, through faith in our Divine Redeemer, the Lord Jesus Christ."

The Unitarian Danger.

Rev. J. T. Sutherland, Secretary of the Western Unitarian Conference, has lately uttered some words of warning, to which we call attention because they show the danger which lies in the path of those who deny the Lord. Would that Mr. Sutherland had pointed out the only remedy for this disease of unbelief.

"The outcry against dogma cuts the heart out of religious life, and takes away the foundation from under religious organization."

"The evil results of the general disparagement of doctrine were the breaking up of Churches; the impression made upon the community that Unitarianism did not stand for much of anything; the feeling excited in members that all dogma is humbug, and that it is the same in Unitarianism."

"The principal discouragement was that organized Unitarianism in the West did not grow in proportion to the growth of population. The misfortune was that free thought was preached too widely, and that when a church was founded, it was declared to have no creed. Agnostics, materialists, religionists, no-religionists, and anti-religionists were not only let in, but they stamped their ideas on the movement."

"There had been continual advance. State and local councils had adopted constitutions in which there was no distinct recognition of Christianity, or even theism. It was so with this Western association. Thirty-three years ago it was

organized on a distinct Christian basis; incorporated later, it adopted theism as its platform; and three years ago, at Cleveland, after repeated votings, they had done away even with that."

"He remembered the day when he himself was not a Parker Unitarian, but a Channing Unitarian, and he was afraid the time would come when some of the brethren would pronounce for Ingersoll."

Victor Hugo on Immortality.

THE words we quote are known to many of our readers, but others will see for the first time how fully the gifted Frenchman perceived the truth on this subject: —

"I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. Then I breathe, at this hour, the fragrance of the lilacs, the violets, and the roses, as at twenty years.

"The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song— I have tried all. But I feel I have not said the thousandth part of what is in me.

"When I go down to the grave I can say, like many others, 'I have finished my day's work,' but I cannot say 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn."

Blind Leading Blind.

DR. JOHN ELLIS of New York gives in his interesting notes of travel, which have been printed in the *Dawn*, a significant extract from an official document in relation to the *Sancta Scala* at Rome: —

"One of the most sacred remembrances of the Passion of Our Lord Jesus Christ is certainly the Holy Stairs, worthy of the veneration of all Christians, since they were mounted so many times by our Divine Redeemer, and sanctified by His precious blood during the last hours of His life. These stairs, brought from Jerusalem to Rome, under the protection of the Empress Helena, about the year 326, and placed in the Chapel called *Sancta Sanctorum*, universally celebrated, have at all times been much frequented by both sexes, of every class, who mount the steps on their knees. To engage more particularly Christians to accomplish this act of devotion, so precious and useful to the soul of the devout, S. Leo the IV. towards the year 850, and Pascal the II. by his Bull of the 5th August, 1100, first year of his election (the original Bull is conserved in the Archive of the Basilic of S. John

of Lateran) granted nine years of indulgence for each of the twenty-eight steps of the Holy Stairs, once of the Pretor's house of Pontius Pilate, when it will be mounted on the knee, with a contrite heart, praying or meditating on the Passion of our Lord Jesus Christ. Pius VII., by a decree of the Holy Congregation of Indulgences, September 2, 1817, renewed this indulgence, but perpetually, and declared that it may be applied also to the souls in Purgatory.— *Roma*, 1878.— With approbation."

Progressive Orthodoxy.

In a series of articles on the "Progressive Orthodoxy," the leading editor of the *Andover Review*, Dr. Egbert Smyth, is giving what he calls the "New Theology." It was already known that this theology had not reached the age of accurate definition, but Dr. Smyth is lending valuable aid in developing it in that direction. In the number for June, under the title of "Incarnation," he said,—

"The question which lies nearest the heart of all modern disputes in theology is the one already stated: Is the Jesus whose life we know on its human side the Christ in whom religious faith finds its appropriate and permanently satisfying object? Stated philosophically, all modern conceptions of Christ and of Christianity reduce to these three: We have either the historical without the ideal, or the ideal without the historical, or the union of both. We maintain that the New Theology answers this fundamental question more philosophically, more Biblically, more practically, than any preceding theology. The Jesus of history is the Christ of faith; the Christ of faith is God revealed and known."

Exploration at Jerusalem.

How many discoveries will be made in the city which has the relics of so many centuries in its heaps of rubbish!—

"In Jerusalem an interesting discovery has recently been made. Near the Church of the Resurrection, the Russians have in their possession a plot of ground which heretofore has been covered with the dirt and ruins of centuries. The Russion Orthodox Society, at the instigation of its President, Prince Sergius Alexandrowitsch, and at its own expense, has been making excavations there for the double purpose of discovering the plan of the old Church of the Resurrection, erected on that place by the Emperor Constantine the Great, and also of determining the direction of the old city wall of Jerusalem. The work has proved highly successful. Removing the dirt down to the original rocks, the remnants of the old wall and of an old gate were discovered, through which, in the days of the Lord, they entered Jerusalem. As this is the gate nearest to Golgotha, archæologists are inclined to believe that it is the one through which the Lord passed on his way to his death."

Reformation Theology.

Under this head the *Andover Review* has printed from Prof. Gerhart of Lancaster, Pa., a series of perfectly candid and remark-

ably interesting papers, which show the point reached by those who are acquiring the ability to re-examine old faiths with a willingness to see their defects. We have not space to present a summary of the writer's views, but will indicate his opinions. He very clearly sees that modern agnosticism is a legitimate result of past theology: —

"The difference between Democritus, Protagoras, Plotinus, Anselm, Thomas Aquinas, Calvin, Socinus, Des Cartes, Leibnitz, Kant, Hamilton, and Spencer, is a great variation in degree and form of the negative hypothesis that the being of God is not, and cannot, be known; but not, as to the ultimate question, a difference in kind. Like mediæval scholasticism, the theology of the Reformation was in large measure agnostic."

He also points out that the idea of God was "fashioned more after the pattern of a mighty earthly monarch than after the pattern of a loving tender father," and notes that in the *Book of Common Prayer* nearly half of the prayers begin with "Almighty God," of which the New Testament furnishes no example.

As to salvation he rightly says,—

"A salvation that would approach personality as the husbandman approaches the vine, or the mason the granite block, in order by the exercise of the sovereign almightiness of grace radically to change moral and spiritual character, regardless of the free affirmation or the free negation of man's own will, would not be a recovery from evil, but would itself be a violence done to personality as thorough as the wrong inflicted by wilful disobedience. The doctrine of such a salvation is as really magical as the notion that by a word or a wave of the hand a rock may be changed into a statue or an animal into a man."

Of the Reformers he says, "of the freedom for which they contended, we are the heirs; and it becomes us to honor it by improving our inheritance."

Growth in Christian India.

From *Zion's Herald*, we take a little table which shows the progress of the Missionary movement in Northern India, since a Conference was established there by Bishop Thornson in 1864. It will be seen that the figures represent the movement at intervals of five years: —

	Members and Probationers.	Native Local Preachers.	Native Itinerant Preachers.	Scholars in Day Schools.	Scholars in Sunday Schools.
1864	209	9	4	1,322	396
1869	771	30	6	4,250	1,116
1874	1,923	37	8	7,577	5,438
1879	2,647	65	12	7,136	7,382
1884	4,573	97	31	12,109	18,069

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